9: Evans K-5 (ca. 1940) 1942
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171 524 American Indians is the buzz, a rectangular piece of wood or a circular disc of metal which is rotated on a twisted string, by drawing the hands apart, to produce a buzzing sound. It is recorded that the young weavers of 19th century Belfast were fond of playing with the "bummer," and I saw the toy, called a "snorer," in use in north-east Antrim this summer.

857 524 Many examples could be given of children's games and rhymes which retain memories of ancient rites. Thus it has been suggested that the game known as "Draw a pail of water" is "the attenuated survival of the religious rite of water worship." Similarly there are hints of foundation sacrifice in "the Devil's Bridge," of marriage by capture in "Nuts in May," of marriage by purchase in "Lords from Spain" and of funeral rites in "Jeannie Jo" and "Green Gravel." These games are not necessarily long established in Ireland—some of them were probably introduced by planters, as in the Appalachian region of the U.S.A.—but they are of wide occurrence and considerable age in other parts of Europe.

754 It is worth putting on record that the aid of magic is still sought in causing illness by making and injuring a wax model of someone to whom ill is wished. It is not five years since a case which resulted in death occurred within a short distance of Belfast. I have no doubt that instances of curious love

789 821 charms, of raising a wind and so on could still be found, though the old method of burying a black hen alive to bring a fair wind is probably forgotten. The so-called "protective formulæ" such as "God bless the work" and "I wish you luck of the baste" are common currency.

241 289 Harvest customs that deserve mention are the cutting of the last sheaf and the wearing of harvest knots. In the north of Ireland, as in many other parts of Europe, it was customary, so long as sickles were the reaping tools—the practice became modified with the use of scythes—for the harvesters to fling their hooks at the last plaited remnant of standing corn. This was known under various names such as neck, churn, hare, granny, carline and cailleach or "collya."

9: Evans K-5 (ca. 1940) 1942
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A good deal of skill was required and " the contestants were hindered by the unkind jokes of their friends. When the cailleach was eventually " stretched " or " cut and dead," she was " waked," carried into the house or barn, and generally kept until the following year." To quote Mr. Paterson once more, " Sometimes a party followed the ceremony, at which it was usual for the boys and girls to wear harvest knots." I illustrate two examples of knots, one with the ears left on, which is done in three plait, and the other the more common two-straw pattern (Fig. 114). It has been claimed that the

Fig. 114.

latter form is a late introduction from England, but it is known that the first type was worn by girls, in their hair, and the second by boys. They were often made before the actual cutting of the corn and are not necessarily associated with the ceremony of the last sheaf. Mr. Paterson tells me that in Armagh they used to be exchanged between the sexes as a token of admiration or love.

Finally we must not forget the countless superstitious beliefs connected with birds and trees, with water beasts, and